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At 7.30 p.m.

Admission free to Members. Guests 2/- each.

Friday, 30th March.
Mr. DAVID THOMPSON on "Enchanted Isles."

Friday, 27th April.
Mr. EGERTON SYKES on "Titicaca and its Mysteries."

Friday, 25th May.—Details to be announced.

OTHER LECTURES BY EGERTON SYKES.

In April, "ATLANTIS," at Putney.

In May, "RADIESTHESIA," at Bournemouth.

Sunday, 27th May, "TITICACA," at Bath T.S.

EXCURSIONS

Saturday, 17th March.
Half Day Excursion to archaeological sites in the City of London. Price 1/6.

A Sunday in April.
Return visit to Kits Coty District.

A Sunday in May.
Avebury, Amesbury, and Stonehenge.

All communications should be addressed to the Honorary Secretary, **9, Markham Square, S.W.3.** Tel. Ken 5381.

GRAVITY: THE BASIC LAW OF NATURE.

On December 1st, 1949, in a paper read to the Psycho-Somatic Research Association in London, a new gravitational theory was proposed, and was repeated to the Scientific and Technical Congress of Radionics and Radiesthesia in London on May 17th, 1950. This article is a popular summary of this paper, and I have taken the liberty of adding some religious points, which were omitted in the original paper as this dealt only with technical considerations.

REV. FATHER A. GLAZEWSKI.

During my early university studies of law, the history of art and anthropology, I became interested in the psychology of masses, and when in 1926 I transferred my studies to philosophy and theology, this interest in mass psychology was widened by the doctrine of the Mystical Body of Christ—organism linked together by Divine grace. The psychology of the praying and believing masses had still much to say, and the Communion of Saints so closely related to the teaching of St. Paul also entered into the subject. I decided then to devote all my studies and life to this problem, which I called generally: Supernatural Sociology.

In due course, after long study at different universities on the Continent, analysing deeply all these problems, it became clear to me that as in theology one of the basic principles states that grace never destroys nature but builds upon it (gratia non destruit sed supponit naturam), so, in order to understand more fully the functioning of this Mystical Body of the believers, it became necessary to study the basic laws of Nature: laws which stand at the foundation of the human being and of all the material world. The spiritual organism of the Body of Christ, according to the theological principle mentioned above, must pre-suppose and build upon this natural physical law. I omit here the laborious analytical research which led finally to the conclusion that—strangely enough—such a law can be only and exclusively that which we call "gravity". This forced me to undertake further studies in physics and mathematics.

Sir Arthur Eddington has very correctly emphasised (1) that at the base of the whole mechanical side of physics stands one and only one law, and that this is gravity. In the opinion of the present writer, not only the mechanical part of physics, but all physical problems, have to be reduced to this capital law.

At the very beginning of physical studies, we meet with such concepts as mass, weight, inertia, motion, force, work, power, time, space, elasticity, friction, etc. All these fundamental notions in physics, as it is known, are deduced from the law of gravity. The truth of this will be apparent to any open mind.

It indicates how fundamental the fact of gravity must be in Nature. Investigating the nature of gravity, the present writer was forced to deduce, on theoretical and mathematical grounds as well as from actual observation and experiments, that gravity must essentially be the effect of the mass in motion. It is called in physics *momentum*, and expressed symbolically by "mv" (mass times velocity). Such a result was in perfect agreement with the equivalence principle of the Relativity Theory, wherein gravity and mass in motion are inseparable. A detailed inspection of Quantum and Wave-Mechanics showed that electrical phenomena too have to be reduced to mass in motion in the sense that electric and magnetic fields are the result of momentum. Finally, as this expression "mv" enters into all energy equations, it appeared that the notions of gravity and energy must be, if not identical, then at least closely related to each other. There was no doubt: gravity pointed to something of the highest importance.

Further considerations indicated clearly that if gravity could be suspended, all physical laws, including the phenomena of time and space, would cease to exist. Imagine, for instance, that we could suspend earth's gravity in a certain area: I mean by that the attractive force of the earth in this area. Such phenomenon as levitation would then be a perfectly understandable fact and not precarious at all. Weight would not exist either. From the Relativity Theory we know, for instance, that inertia and gravity are identical. "The Starting Point of the theory" says Einstein, "was the recognition of the unity of gravity and inertia." (2) If so, then it follows that to suspend gravity is to abolish inertia. Heavy physical workers would definitely appreciate such conditions. The hardship of work would vanish as friction, resistance, and weight would disappear. What a wonderful world! A closer inspection indicates that the cohesive forces between material particles such as atoms, molecules, etc., are also due to gravity fields: in this case connected with their minute masses. The cancelling of such "forces" acting between particles—say, for instance, in an ordinary wall—would in the first place disintegrate the wall itself, and next allow any outside body to pass through it, without any difficulty. The wall would not present any obstacle to such a passage. In fact, the resistance would be far less than that of the air to the motions of our bodies in present conditions. Now, as gravity is due to a wave—or, to be exact, to a wave-form—(we must omit here the proof of this), this means that every mass would resonate only to a particular wave-form and not to another. To explain this: every mass vibrates with its thermal agitation; that is, atoms and molecules vibrate at a certain rate. Each of these vibrating molecules produces a wave. These waves superimpose on one another, resulting in a particular form of peculiar shape.

As every mass vibrates at a different rate, according to its nature, constitution, shape and so forth, only a wave-form which will correspond to these conditions, will disintegrate this mass. Thus, a certain wave-form would suspend the cohesive forces of a wall, but would not affect greatly any other body existing in the field of this specific wave; these would resonate only to different waveforms. Thus, in such a condition passing through walls would not be particularly strange; this in itself seems fantastic, but the reasoning is logical. Such reasoning shows that gravity must be something very fundamental to the material world: in fact, THE MOST FUNDAMENTAL factor.

It is perhaps worth while to point out that in order to acquire a perfect control over gravity—that is over matter—one must have "something" which in itself is not subject to this law, but superior to it and therefore not material in the same sense as the term "matter". Otherwise, it would be subject to this law, and thus a perfect control would never be possible. We can see here that an analysis of gravity and its nature leads us to the very boundary which separates the material world from the immaterial. It shows the existence of "something" which is far more important than matter. And, incidentally, it refutes completely the materialistic principle of the doctrine of Marx. It shows the absurdity of this doctrine. But let us leave this philosophical discussion. I will add here only that apart from the gravity wave which dominates matter, there exists also an anti-gravity wave. This can be deduced from the Newtonian principle of action and reaction, as well as by mathematical means.

Theoretical Deductions.

The very nature of gravity was until the present time an unknown factor in physical science. Michael Faraday suspected that gravity must in some way be connected with—but not due to—electrical forces, and he conducted several experiments in this field, but did not succeed in proving such a link. Recently, toward the end of December, 1949, A. Einstein published his new generalised theory of gravity in a pure mathematical form, without a physical interpretation. At the moment it is difficult to understand the precise meaning of the formulæ which are so simple in appearance, but so complicated in their actual structure. Einstein himself supposed that it will take 20 years to find the correct meaning.

In May, 1947, Professor P. M. S. Blackett, of Manchester, published in "Nature" his gravitational theory. By a convenient interpretation of a long-known mathematical formula of Schuster Sutherland and H. A. Wilson—(a formula valid for the sun and earth and verified in early 1947 for one of the stars called Virginis 78)—Professor Blackett showed in an extremely interesting though simple deduction, that this mathematical

expression may represent a general law of nature, as this formula holds as well for astronomical bodies as for atoms. It was a stroke of genius. This cannot be denied. It is a great pity that he did not follow in his further deductions the path he started in the beginning of his paper.

By mathematical analysis as well as by logical theoretical considerations and observations, it could be finally established—so the present writer believes—that gravity and electricity fields are the result of acceleration, which means any change of motion. In the Theory of Relativity it would be called: the Principle of Equivalence. Such acceleration of a mass, as centripetal or centrifugal, etc., it can be shown, are for bodies freely suspended in space, the result of the momentum and of the principle of least action. Thus the ultimate reason for gravity and electricity should be reduced to the mass in motion. This position of the problem, turning it 180° out of phase with that now accepted, seems to explain several facts, for which in physics at present it is very difficult to find a reasonable account. It shows also what is the nature of electricity, which in this hypothesis can be defined in short as a sudden drop of gravitational potential at the locus or area (thanks to the motion of the mass).

It is not possible to produce here mathematical formulæ nor use a technical language, but the reader who is interested in the subject may refer to the original paper for some more details not given here.

In order to verify the theory, it was advisable to check the results from a different angle and branches of physics. To the great satisfaction of the present writer exactly the same results have been obtained, analysing very carefully the problem of Quantum and Wave-Mechanics Theory. It showed perfectly a unifying line throughout the material world, linking the physics of the atom with macrophysical phenomena to stars and astronomy. The Quantum Theory and quantised states of energy which until now were applicable only to micro-physics, now could, and had to be, introduced into macro-physics. We shall refer to this later.

Another very interesting conclusion developed also from this inquiry. Firstly, the mechanical wave of sound, in which the momentum—the inertial vibration—plays such an essential part, appeared to be a gravitational phenomenon strictly connected with the Coulomb Law, that is, with the statics of electricity and magnetism. This was an entirely new fact unknown in present physics. Secondly, the light, which is known to be an electromagnetic wave of transversal character, appeared to be linked with some sort of mechanical, inertial vibrations of sonic nature. This was again something quite unexpected, but the mathematics and logic, as well as experiments (those of Professor

Ehrenhat, lately made with the graphite powder in vacuum tubes) are definite about it. (See also [2]).

Let us explain how the mechanical wave of sound can be visualised to be connected with electric phenomena. We all know that sound (by this word we understand any sound, as ultra, infra, etc.) is a compressional longtitudinal wave, in which thanks to the impulse, the molecules of the medium in which the wave is propagated—e g., air—are compressed in the nodes and rarified in the antinodes. It is also known that any gas suddenly compressed will develop heat. Tyndall, a well-known English physicist, had already shown that in a sonic beam, because of the sudden compression, heat will appear in the nodes, whereas in the antinodes, because of the sudden rarefaction, the temperature of the medium will drop. Nevertheless, the average temperature of the medium along several wavelengths will not change, as the difference of the temperature between the nodes and antinodes will cancel one another (See [3]). As we all know that heat radiates electromagnetic waves of the range of the infra-red wave-band, it is easily seen that any sonic wave must radiate electromagnetic waves (in a form of pulses!) in nodal points where heat develops. Another consideration leads also to the same conclusion. It is known in physics, that thanks to the so-called attraction-repulsion forces acting between molecules, they can never collide mechanically, because the repulsion forces are enormous in the very vicinity of the molecular mass. The question immediately arises: how then can the energy of a sonic beam be transferred from one molecule to another? The only conclusion is that it must be conveyed through their fields, which are known to be subject to the Coulomb Law and to electric nature. It becomes evident that the electric Coulomb forces must play an essential part in a sonic wave, as otherwise the energy would never be transmitted. Further, if the motion of the molecules is periodical, then also there is a periodic change of their electric fields in the nodes and antinodes. Hence an electromagnetic wave must be radiated away, because every periodic change of electric field does so. In fact, watertight experimental proof was supplied by Sir J. C. Bose in his numerous works, in which he shows that any mechanical stimulus is always connected with an electric current. (Re-sonic vibration see [4]).

Finally, from the above consideration, it follows that because of the compression of molecules in the nodal points of a sonic wave, a larger electric charge should appear there, for the accumulation of electric fields of molecules is there comparatively high, and therefore the ratio of charge to the volume grows. This can be verified experimentally by ionisation tubes such as the Geiger Counter.

Why is it that sound should be also a gravitational phenome-

non? We must realise that this question should be referred to the gravity fields of the molecules involved in the wave, and not to earth gravity field. A little consideration shows then, that as the energy of the wave is transferred from one molecule to another through the fields of the molecules, as stated above, these fields being also identical with those of gravity, the gravity must play a part in it. It is evident also, that as inertia and gravity are identical, any inertial vibration is bound also to be a gravitational vibration. This coincides also with the statement that gravity is due to mass in motion, which also is indispensable in any sonic mechanical wave.

On the problem of light, we must refer the reader to the original paper, where it is treated briefly. Restriction of space will not permit its inclusion here.

In conclusion, there are some further interesting points which deserve discussion. There is a physical law which tells us that there exists a mutual co-dependance of motion of bodies freely suspended in space. It is a gravitational and mechanical law. For instance, if in our planetary system we could eliminate say, Jupiter, then all the other planets would immediately readjust their motions accordingly. This law is also an harmonical phenomenon. The famous Keplerian laws for the planetary motions are based upon this principle. He actually showed in his great work, *Harmonica Mundi*, by pure harmonic analysis, that there exists a proportionality between the motions of planets and their distance from the sun, and that these proportionalities can be represented by musical notes. This means that the periodic motions of planets are in such proportions to each other as are periodic motions of vibrating molecules when prdueing a respective musical sound. These *proportions* are essential. Later, Kepler constructed tables denoting the motions of the planets in musical notes. It was a great surprise and a shock to him, when he found that the planets are "singing a choral chant" (otherwise called plain chant and in common use by the Church) by their proportional motions, as well as playing a beautiful counterpoint. Kepler in those days did not realise that his harmonic calculus is only *a simplified computation of what we call in physics tensors.* At that time tensors were unknown; introduced recently into mathematics, they are indispensable in problems of gravity.

This harmonic law of mutual co-dependance of motions of bodies freely suspended in space, is to be applied not only to planets and stars, but also to molecules and atoms. All their motions are mutually perfectly co-related and dependent upon one another. There is a perfect pattern in their motions, although this is not very apparent under the microscope. Crystals and crystalisation laws are one of the results of this basic principle. It can now be definitely stated that there exist no

random motions in the world. The thermal agitation may appear to us as random, but in itself it is not random at all. They obey a pattern. This mutual co-dependance of motions is due to gravity, and this latter is a harmonic phenomenon.

H. Kayser, a Swiss-German scientist, in his numerous excellent works, showed that every particular crystal has its own musical proportions. (5) He proves further (6) that all plants grow according to the same harmonic law, and that the respective proportionalities can be in turn represented in musical terms. Different chords can be written under the shape of every plant, whereas the flowers represent a melody. Here, as everywhere, Nature plays the plain chant. A curious thing is that the plant grows above the ground in the proportions of a major scale, whereas underground the roots develop by minor scale proportions.

It is amazing how great a part logarithms play in these phenomena. Unfortunately, it has been almost forgotten that Napier, inventing logarithms, arrived at this idea through kinematics.

According to Kayser, the very shape of the plant is a morphological appearance in three dimensions, of the respective sound pattern, which is due to the mutual interference of thousands of waves superimposed on one another, and thus resulting through different amplitudes in a wave from and pattern of a particular design. We are coming here to the very roots of genetics. Mathematically, this problem is treated by the so-called Fourier Theorem. Finally, Kayser's works lead to the conclusion that nature everywhere can be represented by musical relations and ratios, due to the harmonic law ruling matter. It is in perfect agreement with the theorem of mutual co-dependance of motions and the fundamental laws of gravity. Hence Pythagoras, to whom probably this was familiar, spoke of the harmony of the spheres. The Creator, being beauty himself, is reflected in Nature.

May we say then that the whole of the creation in its harmonic co-dependance of periodic motions, co-relates itself into a concerto of great choral chant, and sings thus the harmony of the Supreme Beauty. I think that in this mutual relationship of the whole of the Universe, one can see the first glimpses of the natural base on which the supernatural sociology of the Communion of Saints builds These immense spaces of the Universe, material and immaterial, reflect the Supreme Logos-Proportion by which it was brought into being.

(1) Sir Arthur Eddington: Space, Time and Gravitation, Cambridge University Press, 1935, p. 140.
(2) M. E. Ludin: Arshives des Sciences Physiques et Naturelles, Sept.-Oct., 1922, T. IV., p. 383.
(3) J. Tyndall: Sound; Longmans, Green. London, 1898, p. 26-27.

(4) Sir J. C. Bose: Comparative Electrophysiology, Longmans, Green, London, 1907, p. 6.

(5) H. Kayser: Vom Klang der Welt: Occidentverlag, Zurich, 1946, p. 86 ssq. Compare same author's Lehrbuch der Harmonik, Occidentverlag, Zurich, 1950, p. 65.

(6) H. Kayser: Harmonia Plantarum: Benno Schwabe, Basel, 1943.

A summary of the application of the Gravitational Wave to Radiesthesia and Medicine is printed in the current number of "The Pendulum".—EDITOR.

AMESBURY AND THE HEROIC AGE.

By MARION C. CULVERWELL.

(Summary of a lecture given to the Atlantis Research Group in January, 1951).

Amesbury and its neighbourhood, bear witness to man's need for help, reassurance, comfort and guidance from the denizens of the Spiritual world in all the hazards of his life where his skill and experience are insufficient for his needs. The mysteries of creation, preservation, destruction, resurrection and immortality, in man's mind, have evolved Goddesses, Gods, Heroes, Saints and the spirits of the Dead, to help, defend and comfort him throughout his life.

For the last four thousand years, these spiritual beings, under different names and in various guises, have presided, according to their allotted functions, over the vast congregation of burials scattered about the heights of Salisbury Plain, over the rituals performed at Avebury, Woodhenge, Stonehenge and Amesbury and over the daily life of the inhabitants of ramparted camps, hut circles and the inmates of sacred dwellings.

Four thousand years ago, the mesolithic hunters, fishers and fowlers, living in the meadows on the banks of the Kennet and Avon, met the Dolmen Builders. These were a hardy people, some of whom had sailed across the Bay of Biscay from Spain and had settled round the Southern, Western and Northern coasts of Great Britain. The ancestors of these people had built their dolmens from Calabria to Cadiz, from the West Coast of Africa to Pembrokeshire, to Ireland and the Scottish Isles. They brought with them elaborate burial ritual and the hope of immortality.

Four thousand years ago, great trade routes stretched from Ireland to Korea, from the Mediterranean to the Baltic and Great Britain, to the Black Sea and the Persian Gulf and the Indus Valley. Merchants traded along the Coasts from port settlement to port settlement. They bartered their goods, they bartered axe heads, celts and ornaments, amulets and charms, for raw materials such as lead, tin, copper and gold. They traversed the long river courses of Europe, Asia and

Africa and the ancient tracks along the down lands, from settlement to settlement; they told their travellers' tales and spread the news of new inventions and ideas. The invention of the domestication of animals, the art of agriculture, the polishing of stone implements, weaving and pottery, raised the standard of life and an increase of population. The control of water by storage and irrigation integrated increasingly large groups of people under a wider authority than that of the clan chief or tribal priest King. Over-crowding urged people to move off in search of living room and the great cataclysms of eruption, earthquake, flood and tidal waves, the sinking of land levels, droughts and epidemics stimulated the movements of the peoples from the affected areas. With them went their concepts of the Supernatural Beings who could make or mar their welfare. They brought with them the rites and spells, the worship, sacrifice and taboos, whereby they hoped to propitiate or compel these spiritual Beings to co-operate with them in the fulfilment of their desires. New environment and contact with other people led them to adopt expedient and congenial additions to their own ways, discarding what they deemed to be obsolete, but retaining the things they most cherished. But the five great mysteries of Creation, Preservation, Destruction, Resurrection and Immortality, remained a constant preoccupation. They observed analogies with Nature, the rising and setting of the Sun and the procession of the Seasons, the waxing and waning of the Moon and the path of the constellations through the sky—the behaviour of clouds and water, of plants and animals. They refused to be baffled by good and bad luck, by accident and disease and a lack of prescience. So all the things which their science, skill and common sense, could not control, they handed over to the Supernatural World to whose denizens they attributed their own human emotions shorn of human disability. To them they dedicated specialised and highly trained staffs of heirophants amongst whom dedicated maidens played an important part. We can observe many beliefs from the parts played by these women that they were responsible for divination, for midwifery and the cult of health and beauty, for the guardianship of the communal fire, for rivers, streams, springs, wells and lakes, for ritual hymns and dances, etc.

The people who had gradually arrived on Salisbury Plain four thousand years ago seemed to have settled down amongst the aboriginal people, acquiring their beautifully chipped flints, antler horns and axe heads, digging trenches and erecting earthworks and hut dwellings. Other waves of migration joined them and gradually the Sanctuary, the stone circles and the vast stadium of Avebury, with its spectacular avenues of standing stones, were erected. Sacred magical trees were hewn into shape and set up and the appropriate rites of Creation, Preservation, Burial and the Hope of Survival were per-

formed, probably six hundred years before the sack of Troy. Amesbury, the settlement on the slopes of the Avon to the East and on the high scarp of the opposite bank, was humming with activity as Woodhenge and Stonehenge were set up and the long track of the Cursus was pegged out. The plan of Avebury and its Sanctuary, together with the objects in the cases of the museums, seem to suggest its function as a site for Rituals of birth and the periodic ceremonies of man's life cycle, whereas those of Amesbury and Stonehenge suggest Sun and Sepulchral Rites.

Classical accounts of prevalent beliefs amongst the peoples of Europe, objects excavated from the burial mounds and the beliefs and customs amongst primitive people in Africa and Melanesia, suggest that a traditional form of burial and observation of suitable rites, ensured the benevolence of the spirit of the deceased in the vicinity of the tumulus. Before wars, certain tribes still held their assemblies of Authority, in the vicinity of the graves of the Chiefs in order that they should have the benefit of the departed Spirits influencing their minds to good decisions.

There are three very suggestive things about Amesbury. Judging by tradition and history, it was an accredited holy place in which blood guilt could be expiated. The Welsh Triads mention an early Saxon Foundation there as being a monastery, housing 300 monks, the Choir of Ambrosius, one of the three principal choirs of Britain, who praised God, day and night, without ceasing. Apparently ten monks sang for an hour, in continuous shifts. Geoffrey of Monmouth mentions the Monastery of Ambrosius as being the site of the Assembly called by Vortigern, at the end of the fifth century, at the instigation of his Saxon wife Rowena, for discussions with Hengist and his chiefs, which ended in a wholesale massacre of Vortigern and his people.

According to Florence of Worcester a synod was held here in King Edgar's reign, in 932 for the appointment of an Archbishop.

In 980 the Dowager Queen Elfrida founded a priory at Amesbury in expiation of her blood-guilt for the murder of her step son, Edward the Martyr, at Corfe Castle, and also one at Wherwell, near Andover, in expiation of her husband's blood guilt for the murder of Earl Ethelward, her first husband, to which she had been accessory. (Several centuries earlier, tradition affirms, Guinevere came to take the veil in the nunnery at Amesbury, in expiation for plunging Britain into war through her illicit love of Lancelot).

Queen Eleanore of Acquitaine endowed the Priory and brought her daughters to it in expiation of her blood-guilt for the murder of the Fair Rosamond, and Henry III. founded

obits at Amesbury for expiation of King John's blood-guilt for the murder of little Prince Arthur.

For many centuries the Priory seems to have been much frequented by Royal Ladies, either taking the veil there or being sent there as girls to be educated. Henry II, disapproving of the friendship existing between the prioress and Eleanore of Acquitaine, made an excuse that the conduct of the prioress and her thirty nuns was unsuitable to a religious foundation; he dispersed them all and installed a very saintly woman and her twenty-four nuns from an off-shoot nunnery of Fontevrault in Normandy in their stead, putting the Priory under the jurisdiction of Fontevrault. Princess Mary, sister of Edward II became Abbess there at the end of the XIIIth Century; she was also a renowned mid-wife.

Mallory, in his Morte d'Arthur makes some interesting remarks about Nunneries and Priories. He mentions that King Arthur's step-sister, Morgan-le-fey, was sent to a nunnery as a girl "where she learned so much she became a great clerk on Necromancy." We find the knights being taken to nunneries to be healed of their wounds. We find St. Bridewell's Nunnery in London used as a penitentiary for women; the Abbey of Bermondsey, where the Medieaval Queens of England went to die; and the famous St. Bartholomew's Hospital, amongst the many notable religious foundations carrying on the Pagan Temples traditions of public welfare.

On the Eastern scarp overhanging the Avon and crowned by the neolithic earthworks, called Vespasian's Camp, opposite Amesbury, about half-way down the slope is the Diamond Cave, facing on to a level terrace cut out of the Hill-side (here Gay wrote his Beggars' Opera). It is also called St. Melor's Cave. Below, in the river to the North, is the famous Ford, whilst to the South there appears to have been another ford, giving access to Stonehenge and the Sanctuary and Cursus from the Eastern trackways. The Eastern Approach to Amesbury lies through Andover with its Anna Valley, Abott's Anne and Little Anne whose names are suggestive of the Bronze Age Goddess (said to have been worshipped by the "Africans" of Precelly in Pembrokeshire, where the blue stones of Stonehenge came from) who was called Anni, the guardion of Annwm's sacred swine and a sepulchral Goddess.

Our knowledge of Classical descriptions of the great Mysteries, Rituals, Feasts and Seasonal rites of the Ancient Gods, Goddesses, and Heroes, together with their reports on the Religions and Customs of the peoples who surrounded the Greek and Roman Empires, together with the funds of the Archeologists, suggest that at Avebury, Amesbury and Stonehenge, a vast stage is set for performance. We know that human sacrifices were offered for the expiation of blood-guilt, for strengthening the Spirits of the Dead, for Propitiating

the Gods, etc. We know of rites performed to give magical and mystical power to men, women, water, stones, trees and various objects. In Christianity we find blood-guilt being expiated by the travelling on knees round the meanders of a labyrinth and back again, in a given time. We know of Hercules going to Eleusis to be cleansed of his blood-guilt of the murder of the Centaurs, by lustration and initiation into the Mysteries at the command of an oracle. Similarly an oracle commanded Cadmus to go and cleanse himself in the holy spring of Mars and to perform certain feats to rid himself of his blood-guilt—later in time, the murderer had to appear before an assembly of elders and have the compensation payable assessed and a pronouncement made as to whom the labour, goods or money, was to be given. We find Helen of Troy running a temple of Youth and Beauty Specialists in a lovely seaside resort, in expiation of her blood-guilt.

Over and over again, we find bands of Virgins, Sacred Matrons and Holy Women, being responsible for specialised tasks with regard to Religious observances, the care of fire, water, trees, fords and crops, and sacred beasts. We find that they play a very important part in oracles and Divination—in fact no ceremony seems to have been complete without this Divination function—Virgins seem to have been specially important as supplying a pure vehicle for the power of the gods. Women and Caves are very prevalent—Calypso's cave oracle at Pharos, the Oracle at Delphi, the Sybils at Cumae, etc.

The Astrologers, Sorcerors and Magicians needed many of the things found in abundance at Amesbury to do their tasks. The valley and meadows are gurgling with streams, the woods are full of sacred trees and shrubs, birds, cattle, sheep, fish, abound and an uninterrupted view of the day and night stretches above Stonehenge. Whether it be the Triple Goddess in her many aspects, Thor and Odin, Freya or Black Anni, Anna Perenna or Anna Eponae with Hercules, Apollo and Mercury or the grim Divinities of the Underworld, the exigencies of their cults could be suitably met in one or other of our Salisbury Plain sites. They stretch out from the far distant past, linking up in time with Christtianity: Amesbury with her holy women, her church with its shrines of Jesus, Mary and St. John and the Screen figure of St. Anne, its Patron Saint, St. Melor, whose life and martyrdom have so many points of contact with the Earth gods of Mesopotamia and Celtic Beliefs. There was the maiming of St. Melor at the age of six and the child sacrifices in the middle of the six whorls of the Sanctuaries; his silver hand and his miraculous power over water, his brass foot and the miraculous healing power of his relics. The stage is set and Myth, legend, tradition and Belief give the clues to performance.

LARGE HAILSTONES: ARE THEY SOMETHING NEW?

By EDMUND KISS.

During the last weeks of November, 1950, there fell on and around London some exceptionally large lumps of hail, whose size and weight were so great that it is not possible to account for their origin within the sphere of the Earth's atmosphere. In Europe, the precipitation of such large hailstones is a rarity, and to the best of my knowledge, no hailstones of abnormal size have ever yet been found in a densely populated area such as London. At any rate, no reports to this effect have ever reached me. On the other hand, there have been reports from India of hail-blocks the size of melons, and we know of very big lumps of hail, weighing from 100 to 500 lbs., which fell in 1936 near Lungtsi in China. On account of their singularity, and because of the damage caused to people, animals and property, descriptions of these and photographs were published by Chinese authorities in Chinese periodicals. These reports have been described and reproduced in the Reports of the Hoerbiger Institute in Vienna (Volume I, Book 8/9, pp. 106-107). The Chinese descriptions were reproduced in the original, and in the translation of Professor Nonnenmacher.

The hailstones which fell recently in and around London, however, did not weigh 100-500 lbs., as did those that fell in China, but only 4-6 lbs. Yet the fact that just such a 4 lb. hailstone, coloured (probably by iron rust), cube-shaped, with sides approximately 30 centimetres long, penetrated the roof of a garage in the London suburb of Wandsworth, and that, furthermore, in consequence of the favourable site of the fallen block, the Meteorological Bureau of the British Air Ministry was able to take charge of it immediately (getting it at once into a refrigerator to prevent further melting, etc.) shows clearly how valuable it is that this find was made in a great cultural centre rather than a remote Chinese province.

It is well-known that the observation and discovery of the falling of extraordinarily large hailstones has been made and recorded for many hundreds of years. The following description is taken from the Report of the Hoerbiger Institute in Vienna, mentioned above, and is by an English writer, Benjamin Heyne (1):—

"Hail falls only in the hottest season, in April and May. It is usually in pieces of the weight of half an ounce, but sometimes of very considerable magnitude. Masses of immense size are said to have fallen from the clouds at different periods: in the latter part of Tippoo Sultan's reign it is on record and well authenticated, that a piece fell near Seringapatam of the size of an elephant, which by the Sultan's officers was reported to produce the effect of fire on the skin of those who

touched it—a comparison naturally made by persons ignorant of the sensation of extreme frigidity. It is stated that two days elapsed before it was entirely dissolved, during which time it exhaled such a stench as to prevent people from approaching it: fear probably occasioned the latter report. That this account is in the public records of Tippoo's reign I have from a gentleman of the greatest respectability of character, and high in the service of the Honourable Company."

A further report of the fall of exceptionally heavy hailstones is to be found in the autobiography (2) of Benvenuto Cellini, the Italian goldsmith and sculptor, who tells of a storm that overtook him on his return journey from France to Italy some 400 years ago, namely, in 1545:—

> "When we were within a day's journey of Lyons, it being almost ten o'clock at night, some dry thunderclaps were heard, and lightning flashed in the air: I was about a bow-shot before my companions. After the lightning such a terrible peal of thunder was heard in the sky, that I thought it was the day of judgment. I stopped awhile, when there began to fall a thick shower of hail, without a single drop of rain. The hailstones were of extraordinary thickness, and hurt me excessively . . . . The shower grew thicker and thicker, so that the hailstones at last became really as big as the stones of a crossbow. Perceiving my horse terribly frightened, I rode back with the utmost speed, till I came up with my company, who being seized with a panic of the same sort, had taken shelter in a grove of pines. The hail at length rose to the size of lemons, and I cried out, 'Have mercy upon me, O God.' Whilst I was devoutly addressing the Deity, an enormous hailstone broke off a large branch of the pine-tree, under the shelter of which I thought myself in safety: another great hailstone fell upon the head of my horse, which seemed just ready to drop down; and one of them struck myself, but not directly, for it would certainly have killed me: another likewise struck poor old Lionardo Tedaldi, so that he, who like me had been almost upon his knees, fell with his hands to the ground. Perceiving then, that this tree could no longer afford shelter either to myself or the rest, and that besides singing psalms some exertion of the faculties was necessary, I began to wrap my clothes about my head, and told Lionardo, who was incessantly crying out, 'Help, Jesus, Jesus!' that Jesus would assist him if he endeavoured to help himself: so that I had more trouble in attending to this old man's preservation than my own. This storm lasted for a considerable time, and at length ceased.
>
> After we had been all terribly pelted, we remounted our horses as well as we could, and whilst we were travelling on to the inn where we intended to lodge, and showing

each other our hurts and bruises, we found, at about a mile's distance, a scene of distress so much deeper than our own, that it is almost impossible to describe it. All the trees were broken down, and all the cattle deprived of life: we likewise found a great many shepherds killed, and upon seeing several hailstones, which a man would have found it a difficult matter to have grasped with both hands, we thought ourselves very happy in having come off as we did . . . . we therefore returned thanks . . . . and continued our journey the next day to Lyons."

It will be seen from this that Benvenuto Cellini found many hailstones larger than could be spanned by two hands. They must have been 15—20 centimetres in diameter, consequently about the same size as those which fell recently in the London area, and whose origin must remain an enigma for the meteorologists until they are able to decide that the penetration to the earth of cosmic ice particles from outer space, and thus the existence of super-cooled ice in space itself, has been proved.

The general acknowledgment that ice gravitates in the universe would lead to the acceptance of Hoerbiger's Theory, and provide the solution of the problem and the explanation of the original causes of the loss of Atlantis.

(1) Benjamin Heyne: Tracts, Historical and Statistical, on India, *London*, 1814, *page* 29.

(2) Memoirs of Benvenuto Cellini, translated by Thomas Roscoe, *London* 1847, *pp.* 372-375.

THE DETERMINATION OF DATES IN A MIXTEC CODICE.

A further query from C. A. BURLAND.

This problem concerns a group of symbols appearing on the Zouche Nuttall Codice in the British Museum, which may be a recording of solar eclipses. The symbols differ somewhat in each case and may refer to partial, annular or total eclipses. This is how they read:

(1) The sun was within the wall of the heavens and the stars appeared. Year 4 Calli, Day 7 Ehecatl. (Page 18).

(2) The sun and the moon were both visible with the stars. Year 7 Calli, Day 12 Ehecatl. (Page 19).

(3) The sun was almost engulfed in the jaws of the heavens and the bright stars shon. Year 12 Tecpat 1, Day 12 Tecpatl. (Page 21).

(4) Death was on the face of the sun. The sun was in the wall of the sky and from it descended a band of red and yellow in which the stars were seen. Year 1 Acatl. Day 1 Cipatli.—A most important magical date—. (Page 21).

The intervals are: 16 years between 1 and 2; 31 years between 2 and 3; and 15 years between 3 and 4.

The problem is therefore to establish a succession of four solar eclipses, visible at 17°N and 98°W, in a period of 62 years. The period might well be in the 10th Century, but this can only be determined by an astronomer.

LITERATURE.

By CRITIAS.

Atlantis, En Geologisk Verklightet by Rene Malaise. Stockholm, 1951. 15 Kr.

This book with its 69 plates, contains the detailed results of the long investigations of Dr. Malaise, as summarised in earlier issues of "Atlantean Research." The author writes of the recent investigations of Hans Petterson, and other authorities, and is convinced not only of the existence of the Atlantean Continent, but also of the last fragments having existed as late as the beginnings of Egyptian history. Although the work is in Swedish, the explanations are in many cases also given in English, and there is a first rate bibliography. A most important work for the serious investigator.

The Gravitational Wave by Father A. Glazewski. London, 1951. 3s. 3d. post free.

In view of the fact that Father Glazewski has himself summarised some of the more important sections of his book in the present issue of Atlantean Research, we will not review it in detail. However, it is so rare that such an epoch-making theory as that of the Gravitational Wave is brought to public notice that we feel in spite of the apparent mathematical difficulties, the importance of this work is such that readers will regret later not taking the opportunity of acquiring one of the small supply of copies.

While it is general nowadays to say of a new theory that it is Einsteinian in conception, this is the first occasion on which your reviewer has encountered a thesis worthy of such an assertion. If the Gravitational Wave Theory can be brought into the realm of practice it will mean the reconstruction of many of the accepted ideas on the macro-Universe around us and the micro-Universe within us.

PRESS CUTTINGS.

It would be greatly appreciated if readers of the Magazine would send to the Editor cuttings from local newspapers covering points likely to be of interest. Unfortunately, even with the aid of a Press Cutting Agency it has not proved possible to cover the wide fields of interest of the Societies in a satisfactory manner, and it is felt that perhaps the aid of members and readers would enable us to fill the gaps.

RECENT PUBLICATIONS.

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EDITORIAL NOTICES.

The next issue will include Part III. of "To and Fro Before Columbus," by K. B. Jamieson, "Egyptian Place Names," by Dr. P. Collignon, and "Encke's Comet," by Francis Ashton.

The publication of an Index of the first three volumes of "Atlantean Research" is under consideration; before the compilation of this can be undertaken, the Editor would be grateful to know the number of members who would wish to purchase this. The cost would be approximately one shilling.

LATEST BOOKS

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By Ignatius Donnelly, revised and edited by EGERTON SYKES. Limited English edition of this important work by Sidgwick and Jackson. Post Free 18/7.

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